The East in the West.

Οὐ γαρ ἐπαισχυνομαι το εὐαγγελιον τόυ χριστου.—

(Romans I. 16.)

PUBLISHED BY

THE CHINESE STUDENTS' CHRISTIAN UNION OF GREAT BRITAIN AND IRELAND.

LONDON, JANUARY, 1912.

The East in the West

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MR. BEATH. MR. WALLIS.



THE CHINESE STUDENTS' CHRISTIAN UNION AT THE KESWICK CONVENTION, 1911.

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by the Student Christian Movement, has been adopted. Very helpful and heart-searching studies have been conducted on the Gospel of St. John. Earnest prayer on subjects previously selected continued to be a leading feature of these meetings. The crisis at home, being uppermost in our minds, has been, and is still, claiming a large share of our intercession. It is surely not too much to hope that similar meetings will soon be organised wherever two or three of our members are gathered together. That they are being held in several other centres besides London, we have good reason to believe. Not until we have thoroughly realised that prayer and Bible study constitute our very sinews of war, can the Union make any decided advance in the great cause of Christ's kingdom. Personal experience will very soon convince the individual worker that a prayerless life invariably means a powerless life, as far as spiritual things are concerned. This applies just as well to any union or society.

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MR. S. K. LO.

We regret to have to chronicle the departure of Mr. Lo for China. His going away was partly caused by family matters and partly by the troubles at home. That we have suffered a serious loss, no one who knows Mr. Lo can deny. He has been in England for many years, and is perhaps the oldest man in our circle. He was among the few who helped to start our Union, and has been a great strength to us throughout his stay here. He worked most conscientiously as our first general secretary, and only laid down his office when compelled to do so by circumstances. Since then he has ever been a ready volunteer whenever anything needed to be done. He has set his heart on taking an active part in politics at home, and we need to pray that he may be a mighty influence for good in whatever sphere he may be led to exercise his talents. The mention of Mr. Lo recalls to our mind other members who have returned home. We have little doubt that Messrs. Wei, Li, Chiao, Ying and Whang are in the very thick of the trouble. The latest private news informs us that our well-known friend, Mr. C. T. Wang, has identified himself with the Revolutionary Government. We need to intercede for all these.

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MESSRS. M. T. Z. TYAU AND W. L. NEW.

We welcome the entry of Mr. Tyau not only into our Executive, but also as Sub-Editor of this magazine. His journalistic prowess is too well known to need comment, and

parations were begun two months ago, and several new features will be introduced. For fuller particulars we would refer our members and other Chinese students to the article on the subject in this number. Meanwhile we would draw special attention to the registration form to be found between the last page and the back cover of this magazine. All those who intend to join the Conference should send in this form as soon as possible. A little consideration on your part will save us a great deal of trouble and worry. It is no easy matter to arrange accommodation for an uncertain number of men, and the sooner we know exactly how many to provide for, the more satisfactory will be the result. We plead, too, for co-operation in the important matter of securing men for the Conference. In this respect every member can help. From actual experience we know that every Chinese student will derive enjoyment and benefit from the Conference. We sincerely hope each of our members will bring one or more friends with them to Baslow next April. It may be pointed out here that registration forms are not absolutely necessary. If the name, address and remittance are sent in, it will be sufficient.

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Early in November Mr. Beath and family left London for India and Australia. Most of us were able to be present at the station to bid them good-bye. Mr. Beath has given us to understand that he will ultimately return to England. We sincerely hope this may be so. The departure of Mr. Beath has made it necessary to elect another Honorary Treasurer. The Executive is to be congratulated upon their extremely happy choice of the Rev. C. S. Wallis, of St. John's Hall, Highbury, to fill the vacancy. During the past Mr. Wallis has done a great deal for us in an unofficial capacity ; now that he is one of us, he will soon prove himself invaluable. We extend to him our heartiest welcome.

* * * *

WEEKLY PRAYER MEETING AND BIBLE CLASS.

When Mr. Beath left us we had to look about for another place to hold our weekly meetings in London. Much prayer had been previously devoted to this important matter, and we are thankful to say that, as usual, God has not left us to shift for ourselves. One of our members, Mr. F. K. Sing, has kindly placed his room at our disposal, and we have been meeting regularly at Highbury ever since. A new method of Bible study, partly based on one of the textbooks published

by the Student Christian Movement, has been adopted. Very helpful and heart-searching studies have been conducted on the Gospel of St. John. Earnest prayer on subjects previously selected continued to be a leading feature of these meetings. The crisis at home, being uppermost in our minds, has been, and is still, claiming a large share of our intercession. It is surely not too much to hope that similar meetings will soon be organised wherever two or three of our members are gathered together. That they are being held in several other centres besides London, we have good reason to believe. Not until we have thoroughly realised that prayer and Bible study constitute our very sinews of war, can the Union make any decided advance in the great cause of Christ's kingdom. Personal experience will very soon convince the individual worker that a prayerless life invariably means a powerless life, as far as spiritual things are concerned. This applies just as well to any union or society.

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THE CRISIS IN CHINA.

BY THE EDITOR.

IT is now more than two months since the revolution broke out at Wuchang on the 11th of October. How much it is connected with the previous ferment in Szechuan we cannot tell with any degree of certainty. In fact, we have very little exact knowledge as to how the outbreak really originated. Whether it had been elaborately planned, as is claimed by some, or was merely due to unpremeditated action, are matters about which we have no reliable information. Some sort of general disturbance was expected to take place sooner or later, but nothing so thoroughgoing and serious as subsequent events have proved. There can be no doubt now that we are face to face with a stupendous question which is bound to affect our future ; and in view of the general spirit of unrest among our fellow students here, a few timely remarks on the subject may not be out of place, although we are naturally reluctant to introduce into these pages matters which may give rise to difference of opinion.

There are two opposing views on the question : some are in favour of a limited monarchy, others are not satisfied with anything short of a republic *à la française* or *à l'américaine*. Theoretically, we have nothing to say against either, but we would like to throw out a few practical suggestions for thought. What do we really need ? Suppose the answer is, we want a republic. Why ? Because we wish to be free. But are we so sure we have not been a free people ? In all important questions, as taxation for instance, the people have always had their own way ; and it is a notorious fact that even in provinces near the Capital, the central authority is a mere shadow. If an additional proof is needed, we have recently witnessed the abject impotence of the Manchus, who have been reduced to a state of utter demoralisation. We repeat that we have nothing to say against a republic as a republic ; but let us not try to substitute for a stable government some abstract and hackneyed idea of liberty and brotherhood. We are dealing with a world which is terrible in its reality, and in such a world abstract ideas must keep their proper place.

But it may be pointed out that the Manchu *régime* stands for much that is rotten and retrograde, and that in order to

we are able to give a few details. At first it was proposed to have papers read on the educational, industrial, constitutional, language, medical and sanitary problems in China. Only some of these subjects were taken up. Messrs. M. T. Z. Tyau, C. C. Lu and we ourselves delivered addresses on the first, second and fourth subjects mentioned above. Mr. B. Shen dealt with an interesting chemical question, and Dr. Lim Boon Keng spoke thoughtfully on a metaphysical theme. The most successful and enjoyable part of the Conference was perhaps the sports and games held on the grounds of St. John's Hall, Highbury, kindly lent by the courtesy of the Principal. They lasted from ten in the morning till five in the afternoon. There was a tennis tournament, as well as athletic events of the usual sort. The free and hearty fellowship no less than the liberal refreshment were thoroughly enjoyed. Many ladies graced the proceedings with their presence. The Principal and his wife, the Rev. Dr. and Mrs. Greenup, and the Dean of the Hall were also present. On the same evening a grand dinner was held at the Hotel Cecil. This concluded the Conference.

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to make an enquiry into the causes of their success, we are at once confronted with three salient factors in their history :—(1) The Greeks were a restless people, always desiring change. (2) In their early history there was a distinct lack of foreign pressure. (3) The Greek states were extremely small, being cut off from one another by natural barriers. To sum up the three, the Greeks owed their success, first, to their natural disposition for change, and secondly, to peculiar conditions which favoured experiments. Let us apply these three points to our own case. To begin with, we are not a restless people, otherwise we would probably be where the Greeks are now. In all the essential features we are still strong and virile. We have not changed ; but the world around us has advanced, and we must keep pace with it or perish. It is only a case of adapting an old civilisation to new circumstances. For the sake of argument let us grant that we can only adapt ourselves to modern requirements by sweeping away the old government and planting a republic in its place. We come now to the second point. The Greeks had time and leisure to work out their own destiny, unmolested by outsiders. But in our case it is totally different. Is it a good time for experiments when greedy Powers are not only howling around us but have already got a foothold on our land ? One thing is clear, the nations are watching us with keen interest. If after a time our so-called awakening proves to be no more than a sham, they will fall to and carve us up with little ceremony. Let us now deal with the last point, the most important of all. We said that the Greek states were very small. This was all in their favour when it came to experimenting with different forms of government. For in a small state the result of an experiment is soon felt. It is a well-known fact that in large states tyrants and tyrannies are borne for a long time before the oppressed masses take action against them. This is due not so much to the patience of the people as to the fact that the results of bad government take a long time to become generally evident. What an appalling prospect for our country if we were to try a republic and not be able to find out whether it will suit our needs, until it is too late !

Those who have eyes to see recognise that the whole world is now tending towards democracy. This is as it should be, and we rejoice at it. But before we leave ancient Greece we might well ask what they considered to be the essential features of true democracy. Let us turn again to Cleisthenes' constitution as being one of the most successful. Two simple

principles underlie his system, viz.: (1) Equitable representation of the people; and (2) Effective control of the executive. But we can have these and more without going to the extreme of a republic.

Some may be inclined to treat the above as mere scholastic nonsense, too technical to satisfy the man in the street. But before we commit ourselves irrevocably to a radical policy, let us at least pay some heed to the consensus of human experience. Nature as well as history tells us that in these delicate matters there are no such things as short cuts or universal panaceas; there must be slow development, or we must inevitably suffer the consequences of artificial forcing. History in many respects is merely a series fo actions and reactions, the more moderate we are the less violent will be the reaction. It is true that in certain rare instances we must be thoroughly radical or nothing, but the present situation in China is not one of those cases. Moreover, in this world things happen very slowly and deliberately. The man who attempts to cram history into the narrow span of his own lifetime bids fair to have himself ground to powder. There is an inexorable Something, which we recognise as the Will of God; and the wisdom of life consists in finding out and following its tendencies. So far as we know, it tends to progress, light, order, justice, peace, love; in short, it tends to the happiness of humanity. Individuals and nations may choose to run counter against that Something, but in due time they are ground to dust and are consigned to oblivion for ever, if not to something worse.

Prudence in our case demands a careful study of our own peculiarities. The masses in China must first be brought up to a certain intellectual status before it is safe to entrust them with the vote. Any premature granting of the franchise on an extensive scale is dangerous. It will simply amount to an invitation for any "tuppeny-ha'penny" demagogue to damn himself, his country and millions of his compatriots. Moreover, the critical nature of the period through which we are passing, calls for a strong centralisation of power.

Lastly, let us ask a few questions about our own motives. Are we all actuated by a patriotism pure and simple? If that is the case we will not drive the Manchus too far. We must bear in mind that they are a fallen foe. We may not believe in the divine right of kingship, especially when we grant that the Manchus got in by treachery and brute force. But we do emphatically believe in love, or at least in mercy

They are human, and waiving for the moment all theoretical questions of right and wrong, they have been in possession for over two hundred years. It is not in the nature of human beings to be suddenly deprived of long established privileges without a desperate struggle. Our numerical superiority ensures success in any possible conflict, but we have not done with them when they are all driven out of the country. There is always the possibility of intrigues, and we know there are certain unscrupulous Powers who will be only too pleased to help and abet them. Besides, all hatred is destructive, sometimes to those who are hated, but always to those who hate. And of all sorts of animosity racial hatred is the most unreasonable.

We must also beware of other passions. An uncontrolled enthusiasm may rapidly degenerate into frenzy and madness. It is easy to shout, "*Aux armes, citoyens!*" but that sort of thing once thoroughly started always goes further than we intended it to go. We are dealing with multitudes who have only vague ideas as to what they really want. If the devil in man is once loosed we are certain to reap a harvest of chaos and woe. If we must die for our country, we need not do it to the accompaniment of the *Marseillaise*, or Celtic effervescence of a like nature, but rather like our divine Master, and as men who are ennobled by a great cause, suffering in silence that succeeding generations may enjoy the fruits of our sacrifice.

Let us face the situation reasonably, and calmly as become those who are stayed upon the great Jehovah. On the one hand, we are certain of bankruptcy, possible chaos, bloodshed, the arrest of development and foreign intervention; on the other hand, we have an extremely doubtful experiment full of hazards which we can ill afford to take. There can hardly be any doubt as to which is the wisest course under these circumstances.

We have no wish to appear as opposed to the republican idea: we have not said one word in favour of a limited monarchy or any other form of government. Our aim is only to sound a few notes of warning. We believe that the present state of affairs is not conducive to our best interests. The revolution has done its noble work: it has proved to the Manchus that we can go further if we choose. They have now been reduced practically to a nonentity. We plead for moderation, for progressive development, for mercy, and for cool-headed statesmanship.

We have been longer on this subject than we intended. The serious nature of the situation, we believe, justifies the voicing of these views. We shall be pleased, through some other channel, to discuss them in a friendly way, with those who are unable to agree with us.

There must be thousands at home who are in suffering and trouble as a result of this revolution. Many of our fellow students here are in great anxiety about the safety of their relatives and friends, and about other matters. We need to bear these up in earnest prayer, and to ask for ourselves and our fellow students all over the world that we may not be over excited or pessimistic.

[The above article was written three weeks ago, *i.e.*, while the Peace Conference between His Excellency Tang Shao-yi and Dr. Wu Ting-fang, representing the Imperialists and the Republicans, was being held at Shanghai. Subsequent events have confirmed many of our fears.—ED.]



By kind permission of] CHATSWORTH PARK, BASLOW, DERBYSHIRE. [T. G. HIBBERT, Sheffield.
(The place of our coming Easter Conference, 1912.)

OUR COMING EASTER CONFERENCE, 1912.

BY THE EDITOR.

ONE more term and Easter will be here. This season of the year is unique in the life of a student, and there are very good and special reasons why the Easter holidays are looked forward to with keener anticipation than any other vacation. The winter in these islands is, as a rule, dull beyond description, and added to this is the fearful wear and tear of modern existence in a city or large town, a mode of life to which we have not been accustomed. It is under these conditions that we have to pursue our strenuous studies right through the winter. No wonder that we watch with genuine pleasure the approach of spring, and by the time we are in April everything conspires to draw us away from the town to the open country. It is the most romantic, happiest and healthiest season in the whole year. The sun has recovered its warmth and brilliance; and the radiant hope and promise stamped upon the face of nature is re-echoed by the joyous birds and reflected upon our own hearts.

The Easter vacation comes as a twofold blessing: first, it gives us the rest we so sorely need, and secondly, it helps to furnish us with a new supply of energy for the remaining work of the year. In the summer vacation we leave our study with the feeling that it is done with; but at Easter time we are conscious that it is only an interval, a calm between two storms, a pause between two battles. It is possible, even easy, to abuse this interval. Some labour under the idea that not a minute is to be lost, and they go on as hard as ever; others tend towards the opposite extreme, and shutting up all their books allow their mind to rust. Both of these methods are mistaken, unwise, not economical. The ideal way is to keep our mind employed with a modicum of study, and at the same time to take all the rest and recreation we can, choosing the most favourable and congenial surroundings.

It is with the view of falling into line with these needs that we have chosen the Easter holidays in which to hold our conference. The success of similar gatherings in previous years gives us the right to say that no Chinese student who joins us will

ever regret it. The Conference will be held in one of the most beautiful parts of the Midlands where everyone will have ample opportunity to enjoy the budding charms of nature and healthy recreation. It will further enable Chinese students to meet their own countrymen and mix freely with one another in a happy fellowship. Here is the place to greet old friends and make new ones, to exchange views on topics of common interest and to talk over problems that affect us all. Our one aim is to provide for the spiritual, social, intellectual and physical needs of our fellow students. Our programme will include the discussion of questions which every honest man ought to care for and think about, and the right solution of which will not only make the individual man, but the whole nation and all humanity, better and happier.

The Conference will last from the 4th to the 11th of April, 1912. The duration of the Easter vacation varies with the different universities and colleges, but all will be free in the Easter week. That is the reason why we have chosen it. We will meet in the little village of Baslow, Derbyshire. The village Institute, a large and comfortable building, has been engaged for our exclusive use. Here we will have our meetings and meals. The delegates will have sleeping accommodation in various houses scattered over the village. Thus we will be in a little world all by ourselves.

It is almost impossible to exaggerate the beauty of the scenery in and around Baslow. The country is hilly, and in some parts charmingly wooded, affording delightful retreats for quiet walks and meditation. Adjoining the village is the palatial home, with its magnificent grounds, of the Duke of Devonshire. This is no less than the famous Chatsworth Park. Under certain restrictions both the mansion and the Park are open to the public. Baslow is also within easy distance of the most beautiful spots and places of historical and literary interest in Derbyshire.

The programme of the Conference will be very comprehensive. The mornings will be devoted to spiritual exercises and quiet talks on life problems and the needs and difficulties of man's higher nature. Football, tennis and other outdoor games will be provided in the afternoon for those who care to take part. Milder forms of recreation will be arranged for the less strenuous. In the evening debates will be held on topics of general interest in every sphere of life, and especially with reference to vital problems in China. Social functions and indoor games may also form part of the evening programme.

A WORD TO OUR OWN MEMBERS:

Loyalty to the Union and all that it stands for demands two things from our own members: first, that they should come to the Conference themselves; secondly, that they should bring others with them. Thus only once a year we ask our members to give a proof that they are faithful to the Union. The question is not whether we *can* go, but whether we *will* go. A man who has not the desire will easily find a dozen genuine excuses to satisfy his conscience; but when a Christian ignores the practice of sacrifice in his life he cuts the nerve of his Christianity. But we are only anticipating: for as certain as we are that there is a power which all of us must obey, or suffer the consequences, so sure are we that all who possibly can will go. The following words are quoted from the account of last year's Easter Retreat: "We earnestly appeal to those who have received benefit and enjoyment from the last Retreat. The success of next year's conference will depend in a large measure on your prayer and efforts. The Executive can do much, but you can do more. In this country there are numbers of our fellow students who are lonely and oppressed in spirit, open to prejudice and powerful temptations, liable to be misunderstood and led astray in a foreign land far from home and kindred, troubled with the problems of life and of public and private affairs at home, harassed by the difficulties connected with their studies here and feeling intensely the need of congenial friends and surroundings. You can be the blessed means of relieving some of these by bringing them to join us in a happy fellowship. Our Union stands for the highest in the triune nature of man, his spirit, mind and body. We are not a secret society, we have no inner circle: all are welcome, provided they are Chinese students. We fear no investigation and we invite all those who are not hindered by prejudice to come and see for themselves. We trust and expect every member to bring one or more friends to the conference of 1912."

AN INVITATION TO ALL CHINESE STUDENTS:

When we started these conferences we had only in mind the needs of our own members. Last year we had with us several students who had no connection with our Union. These have voluntarily and sincerely testified to the benefit and enjoyment they derived from our Retreat, so that this year we are encouraged to widen our scheme and modify our programme so as to include as many Chinese students as care to come, irrespective of their religious convictions.

We are in the middle of a scientific age, the keynote of which is empiricism. It is not enough to accept what other men have found to be true : we must confirm it with our own experience. In the early history of this movement in Europe there was a natural revulsion against all dogma and all things which cannot be actually seen or handled. The result was materialism. But that stage is now practically passed. In the words of Prof. Michael Sadler, "A strong current, perhaps already the strongest current, in modern philosophy, is moving away from any mechanical (and still more from any materialistic) view of the place of man in the universe." Life has become a laboratory, and earnest men are making experiments in it and with it. An open mind is the first requisite ; for the man who enters this laboratory with prejudices is just as unlikely to arrive at any truth as the man who enters his chemical laboratory in the same condition of mind. The second requisite is that we must accept truth whenever and wherever we find it, independent of its pleasantness or unpleasantness. We thus see that the only man who will survive, the only man who is really progressive, is the one who dares to investigate fearlessly and has the honesty to accept the truth when he finds it, even though that truth may be bitter.

We, therefore, invite all to our Conference. Christianity forms the basis of much of the civilisation of the West, and is therefore a subject which no Chinese student can afford to neglect. Hitherto they may not have had leisure or convenience to study it. We will afford them an easy opportunity of examining it, both in theory and practice, under the most open conditions. The foolish shortsightedness of forcing anyone or taking an undue advantage is perfectly patent to us ; our one aim is to render it possible for every enquirer to make a fair and personal investigation. All those who accept our invitation may rest assured that they will be treated as friends and brothers, irrespective of any and every consideration.

(NOTE.—Those who intend to come are kindly referred to the registration form found between the last page and the back cover of this magazine.)

HOME NEWS.

BY THE SUB-EDITOR.

WE propose in these pages not so much to serve up a faithful chronicle of events in the shape of a diary, as to attempt a comprehensive survey of the progress we have up to the present attained in the various departments of our national awakening. It is quite impossible here to emphasize every phase of the general development, so we shall lay stress on some of the most important topics that lie within the scope of *The East in the West.*

THE CHINESE STUDENT VOLUNTEER MOVEMENT.

Those of us who feel that if ever our Fatherland is to be thoroughly rejuvenated the entire nation must accept Christ, realize also that the spiritual conquest of China rests primarily on the shoulders of our Chinese evangelists. We do not mean to belittle the work of foreign missionaries; on the contrary their noble efforts deserve universal commendation. We are profoundly indebted to that band of gallant men and women for the good seeds they have sown, at the risk and often at the cost of their own lives, and we can do nothing better to express our gratitude than to continue and further their labours with vigour and enthusiasm and not to rest contented until the enviable goal is reached. To accomplish this our students must volunteer their services. It is a genuine source of gratification, therefore, to know that a beginning in this direction has already been made. Let us praise God for His wisdom and invoke His blessings for its speedy consummation.

The spring of 1909 witnessed a religious revival in North China. Pastor Ting Li-mei, "who knows and loves his Bible from cover to cover," conducted a series of meetings in the Shantung Union College, and a hundred odd students pledged their services for the cause of Christ's Kingdom, some of whom subsequently joining the Theological Seminary at Tsingchowfu. A year after, Pastor Ting visited the educational institutions in Tientsin, Peking and Tungchow, and more than two hundred students volunteered for the ministry, which reinforced by those in Weihsien, totalled more than three hundred. A few months after at the 3rd Annual North China Student Conference held at North China Union College, Tungchow, these volunteers, including those coming from

Kiangsu, Anhuei and Hupeh, organized "The Chinese Student Volunteer Movement for the Ministry." Only those who intend to preach the Word of God as ministers properly ordained are eligible as members. The motto is: *The Evangelisation of Our Mother Country and the World in this Generation.* The Movement is a part of the Young Men's Christian Association. Pastor Ting as the first Travelling Secretary has devoted this year (1911) to visiting the different schools and colleges, and wherever he went numbers of students dedicated their lives to the spiritual uplift of the empire. The propaganda is rapidly spreading and there are bands co-operating in many of the institutions along the Yangtze Valley.

YOUNG MEN'S CHRISTIAN ASSOCIATION IN CHINA.

We always welcome with outstretched arms any endeavours and schemes which will help to build up a sound character in our young men and women. Failing the universal acceptance of Christ by our people a membership in a Y.M.C.A. is an admirable beginning. The atmosphere of such an association helps to bring out all the good qualities in their character and, we believe, will ultimately effect their conversion. Even if some of them were not themselves converted, they will probably influence others, consciously or unconsciously, to follow Christ.

We are indeed thankful to God that He in His wisdom has directed all these efforts, for which the following is an eloquent testimony:—There is a Y.M.C.A. in each of these cities: Shangai, Hongkong, Canton, Tientsin, Peking, Hankow, Foochow, Chengtu, Mukden and Tokio. Six months ago the Shanghai association had over 1,600 members—a notable record constituting "the largest Association in Asia"—Hongkong 1,137 and Canton 300. Of the 4,000 odd students in Japan some 160 are members. All associations aim at self-support so as to be independent of the assistance from U.S.A. and "to make the work self-propagating and indigenous." The National Committee sits in the headquarters at Shanghai, and is in possession of a magnificent building. The spiritual work is full of significance. During 1910 in Shanghai the number of those who attended religious meetings was 38,700. In Tientsin the man who contributed the largest amount to the purchase of land has accepted our Saviour, and an instructor in a Government institution has joined the soul-rescuing movement. "In Shanghai 523 students in sixteen Bible Study groups secured a total atten-

dance during the year (1910) of 11,535." The most encouraging results are attained in the educational direction, so much so that in many associations that particular department " is a source of revenue." " Religious education is a part of the curriculum in the school and voluntary religious lectures and Bible Study classes are attended by practically all the students in the evening classes." Physical education is emphasized and athletic sports are frequently held. At the Nanyang Exposition in Nanking some eighteen months ago athletes from Hongkong, Canton, Hankow, Nanking, Shanghai and Tientsin competed with one another for fully one week. From these contests the men of St. John's University—pioneers in this line of activity—emerged triumphant. In 1910 training conferences were held in Canton, Swatow, Shanghai, Kuling, Tungchow, Weihsien and Hayama (Japan), and in the United States of America at Hartford, Conn., Evanston, Ill., and Berkeley, Cal. Each conference lasted from six to ten days and the total attendance at these ten conferences was 826. " China has thus more conferences of this character for students than any other country in the world."

Nine years ago the International Young Women's Christian Association commenced to do something for our young women. There are now twenty-four student branches with a membership of some 800. The Shanghai association alone claims some 250. There are now eight foreign workers, four of whom are studying the Chinese language in North China.

OPIUM REFORM.

The Chinese Government and the Chinese people alike have demonstrated to the world that China was sincere in her determination to eradicate the opium curse. In December, 1907, Great Britain agreed with China that the importation of Indian opium should cease in ten years, but further promised to revise the Agreement if at the end of three years it could be proved that China really meant serious business. Consular officials, missionaries, press representatives, etc. reported to the British Government most favourably. The 1907 Agreement was revised on May 8th, 1911, in such a way that if our people could effect the total extinction of this evil, the importation of Indian opium would at that precise moment be stopped. According to Dr. Morrison, the celebrated Peking correspondent of *The Times*, it means that in two years' time that awful scourge will have been driven out of the whole empire. Dr. Morrison's estimate, let us bear in mind, is no guarantee, and it behoves our Government and people to

make strenuous efforts to bring about the early disappearance of this most terrible vice.

The new Criminal Law soon to be put into operation contains ten stringent regulations—Articles 260 to 269 inclusive—dealing with opium. Thus, Art. 263 condemns a person who opens an opium divan to suffer imprisonment with hard labour from one to three years and pay a maximum fine of $300 ; Art. 265 says that an opium-smoker shall either suffer imprisonment with hard labour from two to twelve months or pay a maximum fine of $1,000 ; and Art. 267 enacts that any person found in possession of opium-smoking implements shall pay a fine not exceeding $100.

It is reported that during the present upheaval at home the Yunnan Revolutionary Government has officially sanctioned the replanting of poppies and the Commissioner of Customs witnessed an increase of cultivation in Szechuan over an extensive area. We earnestly hope this is not true, because the consequences are too dreadful to contemplate.

As we write the International Opium Conference is still sitting at The Hague. As *The Times* special correspondent remarks, " the scope of the present Conference is far wider " than that of the Shanghai Commission. The problem is " no longer merely that of helping China to suppress opium " smoking. The Powers are now concerned with interna- " tional measures of hygiene and economics." Therefore the questions of cocaine and morphine will also be dealt with. We have five delegates : Sir Chentung Liang Cheng, K.C.M.G., Minister in Berlin ; Dr. Wu Lien-teh, M.A., M.D. (Cantab.) who distinguished himself so conspicuously during the terrible plague in Manchuria and was the Chairman of the International Plague Conference at Mukden ; His Exc. Tang Kuo-an, our Commissioner at the International Opium Commission at Shanghai in February, 1909 ; and two foreign members of the Chinese Imperial Maritime Customs Service. Dr. Wu informed us that the Conference was progressing amicably and " every one is friendly and willing to meet each other half way." Let us hope that the Conference when it terminates will have successfully legislated measures for the preservation and improvement of the whole human race.*

EDUCATIONAL REFORM.

If there is to be any progress at all in the empire our people must be enlightened. The old system of education was

* As we go to press we learn from Dr. Wu that the Conference has accepted all the Resolutions proposed by the Chinese delegates, thus demonstrating the friendly co-operation of the Powers represented.

excellent in its own way, but was found wanting when weighed in the balance of modern requirements. Accordingly it was abolished by an Imperial Edict of September 4th, 1905, and a new system instituted that was to bring our Fatherland into line with the other nations. In carrying out the new programme there are undoubtedly blunders and wasted energies, but they are inevitable when we remember the experiment is novel and it takes time to get into the run of it. Discounting all imperfections, however, the outlook is full of encouragement and the results so far achieved go to show that the new system has found a breeding ground both congenial and salubrious. The following statistics compiled by the Ministry of Education are eloquent :—

	Before 1908.	1908-1910.
Total number of Students in the Provinces	1,013,571	1,284,965
Total number of Students in Peking alone	11,417	15,774
Total number of Schools in the Provinces	35,597	42,444
Total number of Schools in Peking alone	206	252

Up to the present the following grades of schools have been opened :—

1. KINDERGARTENS—For children between three and seven years of age.
2. PRIMARY SCHOOLS :—
 (*a*) LOWER PRIMARY SCHOOLS—The pupils must be over seven years of age and put in thirteen hours a week. The course extends over a period of five years.
 (*b*) HIGHER PRIMARY SCHOOLS—The studies cover four years with thirty-six hours per week.
3. MIDDLE SCHOOLS—The course requires five years to complete, thirty-six hours per week being required.
4. HIGH SCHOOLS—The course is for three years and the pupils must put in thirty-six hours a week.
5. UNIVERSITY (Peking)—The studies extend over three or four years and the number of lectures varies from two to four a day. There are eight faculties : classics, law, arts, medicine, science, agriculture, engineering and commerce.
6. COLLEGE FOR HIGHER STUDIES (post-graduate work)—The curriculum extends over five years. Students will

be furnished with funds in the form of travelling expenses, etc., to prosecute their investigations. At the close they must report upon their researches.

7. NORMAL SCHOOLS :—

(*a*) LOWER NORMAL SCHOOLS—The students must work thirty-six hours a week for five years and must be from eighteen to twenty-five years of age.

(*b*) HIGHER NORMAL SCHOOLS—The course extends over a period of three years during which the students must put in thirty-six hours a week.

The Christian Literature Society observed in its Report for 1910 :—" The object is to provide an elementary school " for every 400 families within the next five years, that is, " school accommodation for forty-five million scholars " within the next ten years. Japan, at the end of thirty " years, had schools for 5,300,000 scholars. Will China " succeed with her forty-five millions ? "

MORAL INSTRUCTION IN SCHOOLS.

It affords us the greatest satisfaction to read that our educational authorities are rigorously insisting on the teaching of morals in all schools below the grade of a university. In the university curriculum this is included in the teaching of classics, which heads the eight faculties. We find an endorsement of the moral teaching in the Classics in the latest book of the Rev. J.Dyer Ball, the author of "Things Chinese," etc. On p. 188 of "The Chinese at Home, or, The Man of Tong and his Land," he asserts with reference to the moral character of our Classics :—" there is not a single impure " passage to be found in the whole of them." In reviewing the volume in question and in commenting on the sentence just quoted, a writer in *The North China Daily News*, Shanghai, remarked :—" That is certainly a very significant assertion " and one which is worthy of being borne in mind. We " ourselves wonder if a similar statement could be truthfully " made about the so-called Classical literature of any other " nation in the world ? " Surely we need not ask for a more favourable verdict.

We cite the following to demonstrate the fact that our Government is really in earnest in this matter. As a result of interpellations raised by Senator Lo in the National Assembly last spring a number of questions were addressed to the Ministry of Education, among them was this :—" Ethics and " self-culture (*siu shen*) are essential subjects in spiritual

" cultivation. Do all the schools faithfully keep at it in " teaching ? " To which the Hsuehpu replied :—" The Board " holds the same opinion as to the importance of these two " subjects, and has given reproofs to such schools which " were found to be indifferent in teaching these subjects. " But the defect of such schools was simply because of their " lack of information ; their object as an educational in- " stitution being on the right track."

SOCIAL REFORMS.

(1) *The Passing of the Queue.*

For some time past a considerable section of our people has been agitating—some on sentimental, and others on practical grounds—for the discarding of the queue. The National Assembly resolved at its first session that the queue should not be retained, and now an Imperial Edict has been issued permitting the universal cutting of the queue throughout the empire.

(2) *The Anti-footbinding Movement.*

The movement against the cruel practice of footbinding grows steadily. Thanks to the efforts of foreign missionaries, notably Mrs. Archibald Little, our people slowly began to perceive things in a saner light, and our rising generation educated in the modern schools are looking upon the barbarous custom with increasing disfavour. Such sign-boards as " Grown Large," " Treading the New," " As Heaven made it," etc., outside shoe stores in some large cities imply that there is a demand for shoes suitable for natural-grown feet, and that an attempt is being made to supply that demand.

(3) *The Abolition of Gambling.*

His Exc. Chang Ming-chi is to be congratulated for his firmness in banning the gambling evil in Kwangtung Province, when we remember that the abolition of licensed gambling spells a reduction in the annual revenue by two million taels. But it is an investment and well worth making, since the conditions of our people would be ameliorated.

(4) *The Anti-Cigarette Propaganda.*

Vice is indeed difficult to vanquish. The opium evil is gradually becoming extinct only to give way to another demon. Like the many-headed hydra, vice assumes a new head whenever an old one is lopped off. Our young people are taking readily to the nicotine habit to the extent of about twenty million cigarettes per day. We are pleased to learn therefore that those who are keenly alive to the

gravity of the situation have organised themselves into Anti-Cigarette smoking Societies, and that they have the active support of influential men and prominent officials.

(5) *The Chinese Red Cross Society.*

We record with pleasure the fact that China also possesses a Red Cross Society which has duly received the recognition of the Geneva Convention (1864). When the Russo-Japanese War was fought in Manchuria (1904-1905) a Chinese Imperial Red Cross Society was organised at the initiative of Dr. Timothy Richard to assist and succour the unfortunate people in the three Eastern Provinces who had either been driven out of their homes or otherwise suffered hardships. A large sum of money was collected and altogether Tls. 750,000 was distributed. A handsome surplus was left over and this was devoted to the erection in Shanghai of a hospital and medical college. When the buildings were formally opened some two months ago all the platform speakers declared that there now exists among our people a spirit for concerted action, even in the field of philanthropy. His Exc. Lü Hai-huan (former Director-General of the Tientsin-Pukow Railway) is the President of the Society, and His Exc. Shen Tun-ho is the Director. Her Imperial Majesty the Empress Dowager Lung Yü has just contributed Tls. 30,000 towards its maintenance. In the recent fighting at Hankow, Hanyang and Wuchang the wounded combatants on both sides were the objects of care and solicitude of the thirty-six volunteers sent out by the Society. Three of these volunteers were foreign doctors, and the rest, except a few Japanese, were Chinese—qualified practitioners, medical students and trained nurses. Can it still be said of the Chinese that they are callous to pain and suffering ?



CHINESE STUDENTS' CONFERENCE, LONDON, JULY, 1911 (*see page* 5.)

A TRIP TO WINDERMERE.

By J. M. Hoahing.

"ALL aboard?" shouted the chauffeur.

"All aboard!" replied Woo, who made all the arrangements for the excursion to Windermere and furthermore undertook to be the guide of the little party of six.

"G-r-r-r-r-r-r-r-r!" responded the engine.

"Gentlemen, hold tight!" cried the chauffeur as he applied the clutch. Honk! Honk! Honk!

Without further warning the 15 horse-power *char-a-banc* leaped forward with a suddenness that nearly shot Tyau off his seat, and away it sped. Turning sharply down Blencathra Street a salvo of cheers coming from the stay-at-homes at No. 1 greeted their ears. Looking up quickly one could just catch a glimpse of indistinct forms hanging out of the windows waving and shouting frantically. Before they could cheer back the car was speeding along the river Greta and was lost to sight.

Passing the old toll-house of Keswick they overtook a coach loaded with excursionists bound for Ambleside. At the request of the leader, Woo, the occupants of the car gave vent to a rousing cheer as they tore past. Those on the coach were so surprised that ere they could recover themselves to shout back the car had disappeared round the corner.

It was becoming a perfect day, for the mist which had hung like a mantle o'er the face of the earth in the earlier hours of morn was being gradually dispelled by a glorious summer sun, unfolding to view the richness and charms of varied, gorgeous scenes all along the route such as could only be found in the Lake District.

By this time the car was tearing along at an exhilarating speed, and this without a doubt intensified by the exquisite scenery through which they were passing filled their hearts with joy, so much so that they found it most difficult to suppress the exuberance of youth. Woo and Ho were particularly overflowing with fun and their pranks throughout reminded one forcibly of school-days. Even the most prosaic Ling could not refrain from joining in occasionally.

At the top of Castlerigg Brow one of the finest scenes that can be had from any of the carriage-roads in the Lake

District was unfolded, which elicited a general exclamation of admiration. Woo stood up to obtain a better view. Suddenly a hand shot out, grabbed him by the collar and unceremoniously pulled him back into his seat.

"*See law! See law!*" ejaculated the victim (his pet Chinese interjection).

"Yes! you would soon *die* if you persist in *seeing* too much," retorted the assailant.

"And you, Ho, will suffer the consequences of the law, see?"

Just at that moment the chauffeur called their attention to the summit of Skiddaw, the majestic background of Saddleback and the splendid view of the Vale of St. John, a bit further on.

On the way several coaches were overtaken laden with excursionists. While passing each and every one, Woo in his customary manner stood up and said:—"Now then boys, altogether! One! two! three!" At the next instant the healthy lungs of the ten occupants of the car bellowed forth volleys of vociferous hurrahs which would reflect credit on an enthusiastic crowd at a "soccer" match. Indeed it would be difficult to describe the effects of the terrifying pandemonium of noise on the coaching parties, but the manner in which they glared and scowled back at the disturbers of the serenity of the scene clearly shewed that they did not relish, much less reciprocate, the intended friendly greetings.

In a short while a sheet of water came into view, and in reply to Ho's query as to what it was, the chauffeur answered: "That's Thirlmere Lake, sir, from which Manchester obtains its chief source of water supply by a series of huge aqueducts." A few minutes afterwards the car was brought to a standstill at the little village of Wythburn in front of the famous Nag's Head Inn, in order to replenish the supply of water in the cooling chambers of their fiery chariot. Taking advantage of this stoppage the party made a rush to "Wythburn's modest house of prayer," situated just opposite the inn. It is a quaint, tiny church which derives its importance from the fact that Wordsworth and others have written about it. Within could be seen a book containing quotations from Wordsworth, Southey and Rawnsley.

While here, it may be mentioned that Helvellyn, rising nobly in the background on the left, "is supposed to have been the sacred hill of the early inhabitants of the district. Some authorities consider it to have been originally the Hill of Baal, or El-Velin, so Helvellyn."

" Readers of Scott and Wordsworth will recollect the poems recording the fatal accident which happened to Mr. Gough, when attempting in winter time to ascend Striding Edge. His faithful dog watched by his master's body for fully three months until the remains were discovered."

Scott refers to it in the stirring verses commencing—

" I Climbed the Dark Brow of The Mighty Helvellyn."

And Wordsworth records it in his lines on " Fidelity," which concludes as follows :—

" This dog had been through three months' space
A dweller in that savage place.
How nourished here through such long time
He knows who gave that love sublime,
And gave that strength of feeling great
Above all human estimate."

Resuming the journey, about a mile and a quarter from the Inn they crossed into Cumberland.

" Look ! Look ! Look ! " shouted two little boys simultaneously, sitting in the rear of the car, having remained quiet up to this point ; " there's the tomb of the king ! " at the same time pointing to a peak to the right, which resembled in contour a crouching lion.

" What's the name of that peak ? " inquired Tyau of the chauffeur.

" That, sir, is the Lion Couchant."

From the variety of shapes it assumes according to the position from which it is looked at, it is sometimes called " The Old Woman at the Organ," otherwise known as the Helm Crag.

Proceeding further on, we saw Dunmail Raise, around which an interesting legend is woven. A cairn heaped over brave King Dunmail's bones marks the spot where this wandering king fell in with a ghost whose appearance was very prepossessing. They entered into compacts with each other. The king unfortunately on a subsequent occasion made questionable proposals to a beautiful damsel whom he had rescued ; in consequence of his faithlessness he was defeated by the aid of the ghost's wronged relatives. Again surprised by Saxons near the castle of Helvellyn, he fell fighting. It is now said that in snowy nights the phantom of the king may be seen chasing a spectral maiden, but just on the point of grasping her she vanishes in a snow wreath.

Cleaving the air at top speed Grasmere was soon reached. It is considered by some the prettiest in Lakeland and it is indeed charming to look at and, perhaps, more charming to

look from. On the eastern side are two good roads besides the main Kendal Coach Road. The middle road passes the Wishing Gate, on the side of which Wordsworth wrote. The third and higher road is dalesman's road, the "Old Corruption" of Matthew Arnold. Dove Cottage is passed on the left, of which more anon. Within a short space of time Rydal Water was seen; it is one of the smallest but also one of the most attractive of the lakes. Close to it is an attractive little cottage, the Nab, where De Quincey resided for some time and ultimately married the daughter of Old Simpson, the former occupier of the cottage with whom he lodged. Subsequently it became the residence of Hartley Coleridge, who died here on January 6th, 1849. About 200yds. before Rydal village is a low rock called Wordsworth's Seat, the top of which is reached by a few steps. Further on Rydal Hall to the left was passed. It is surrounded by beautifully wooded grounds through which the Rydal Beck makes its way to the Rothay. A little beyond looking to the left a curious bayonet-shaped tree is seen about which the chauffeur spinned a good yarn. Among other places of literary interest to which their attention were called are:—Fox How, by Loughrigg, once the residence of Matthew Arnold and afterwards occupied by his daughter—a spot sacred to Rugbeians; and the Knoll, long the residence of Miss Martineau. The car now passed through the romantic village of Rydal, which is rather more than a mile to the north of Ambleside. Around Rydal Mount, Wordsworth's later residence, literary associations chiefly cluster. The house is a modest building of sober hue enshrouded by a wealth of roses, jessamine, ivy and Virginia creeper. Wordsworth died here on April 23rd, 1850. Miss Martineau speaks of the garden as the true "poet's garden," and Mrs. Hemans describes the house as a "lovely cottage-like building"; all those who have visited Rydal Mount cannot but acknowledge the beauty of the approach up the wide steps to the little terrace and porch, embosomed, like the house, in foliage. Travelling along the road, which is strewn with reminiscences of the poet, his friends, and other celebrities, they arrived at Ambleside.

The town of Ambleside is built on a lower ledge of Wansfell, on the border of a well wooded valley watered by several streams. The houses are mostly irregularly built and command views of great beauty in almost every direction. It is now a good centre for excursions, especially for coaching, and there is an abundance of hotels and lodgings. During the summer the little ancient church is too small to accommodate the visitors; therefore, as far back as 1854, St. Mary's Church

was erected. It is built of dark grey stone and has a most hideous appearance. It has stained glass windows in memory of Wordsworth and Matthew Arnold. In the churchyard is a monument to the Rt. Hon. W. E. Forster. The peal of eight bells is considered the best in the county. In summer time a rush-bearing festival takes place in this church as well as that of Grasmere.

" Forth by rustic music led,
The village children, while the sky is red
With evening lights, advance in long array
Through the still churchyard, each with garland gay
That, carried sceptre-like, o'ertops the head
Of the proud bearer."

Here two passengers of the car, evidently a married couple, alighted. Again the others could not desist from giving vent to an ear-splitting cheer which caused the passers-by much amusement. Ambleside is brimful of literary associations and in many ways the memory of H. Martineau is indelibly linked with the village. It may also be mentioned that Miss Evans, more popularly known as George Eliot, met H. Martineau here for the first time in 1852.

The next stop was at Waterhead in order to allow the two little sisters of the chauffeur to alight. The latter not finding anyone to meet them, accompanied his sisters across the fields to their destination, this necessitating a long tramp. The party became bored while waiting, and to relieve the monotony tried to amuse themselves in the best way possible. The two little boys at the back commenced to play practical jokes on Wang and Ling, and to avoid the onslaught of retaliation scrambled up on to the top of the *char-a-banc.* This created an uproar among the others, who gave assistance by dragging them down and with a stick administered a few sound corrections on their seat of learning. This had a salutary effect for a while, nevertheless it did not prevent the boys from honking the motor horn. Chu suggested a walk to the others in order to stretch their legs, and this was carried unanimously. The six followed by the two mischievous boys strolled down to the pier and back. Their patience being exhausted by the long waiting, Ho took off the motor horn, walked to the field and began honking away for all he was worth; and in a short while the chauffeur mysteriously made his appearance and assumed command of the steering-wheel.

Honk! Honk! Honk! Honk! and they were off again. Rushing along at top gear on one of the finest roads in the

Lake District, with Lake Windermere on the right and its incomparable sylvan surroundings, in a short time they were travelling through the village of Windermere.

The village, entirely modern, includes many elegant villas embowered in trees and shrubs and lovely gardens. It is situated nearly 500ft. above sea level and fully 300ft. above the lake, which is half an hour's walk away. Owing to its natural beauty, protected situation and other attractive features, Windermere is rapidly growing in popularity, not only as a holiday resort, but as a permanent summer and winter place of residence.

Leaving Windemere on a downhill run of nearly two miles they arrived at Bowness, the stopping place of the *char-a-banc.* Collecting their luncheon-baskets, etc., the party made their way to the pier, for a boat race had been arranged on the way by the genial Woo. The two little boys got into a boat and pulled out into the lake, Ling (coxswain), Chu (bow) and Wang (stroke) got into another, and in the third sat Tyau (coxswain), Ho (stroke) and Woo (bow).

In pulling away from the pier Ling's boat shot into the bank, the occupants not being conversant with rowing. This nearly upset their equilibrium, much to the amusement of the onlookers. To make matters worse they began pulling wildly towards the centre of the lake, and this naturally ended in Chu catching a " crab " with a vengeance. Tyau's boat was more fortunate in gaining mid-lake, although the " cox " had never before taken command of a helm. The boys, disgusted with the others, went their own way.

" Steady on, Tyau ! ", shouted Ho ; " otherwise you'll upset the boat ! "

" Can't help it, old boy ! Never manipulated the steering-gear in my life before."

" Look here ! Whenever you wish to go to the right, pull the right rope ; if to the left, the left rope ! "

" Alright, alright, pull away ! " replied the " cox."

Turning to Woo, Ho said :—" Are you quite ready ? "

" Right ho ! " replied Woo.

" Now then, let her rip ! One ! two ! three ! " Simultaneously the two oars dipped into the water, and the boat darted forward with a sudden jerk which almost unseated the worthy " cox."

Nearing the Curwen Island or Bell Isle (named after Mrs. Curwen, a descendant in direct line from Ivo de Taillebois, a mighty man in the Conqueror's army), Woo decided that a stop should be made for lunch. He immediately ceased rowing and collared one of the luncheon-baskets, but finding it was

the wrong one he called the other boat to draw alongside. After a hard struggle Ling's boat came up with a bang which nearly precipitated Woo into the water. After an exchange of the contents of the baskets accomplished with the greatest difficulty, the two parties sat in their respective boats and heartily enjoyed a humble but frugal meal.

Having thus satisfied the inner man they proceeded to row around the island. Tyau's boat led, followed in close attendance by the other craft. Difference of opinion as regards methods of rowing soon arose between Woo and Ho; consequently Ling's party forged ahead and was soon out of sight.

"Please pull properly, Woo!" demanded Ho.

"But I am!" retorted Woo, somewhat annoyed, "it's you who are not pulling properly!"

"If you think so," said Ho, "let's leave it to Tyau to decide —what say you, cox?"

"Right ho!" replied Tyau.

After this both men tried to pull their best for a while. Suddenly Woo's oar not gripping the water sufficiently sent up a spray which nearly drenched Ho to the skin. Turning round sharply Ho asked him to exercise greater care in future.

"Sorry, old chap," replied Woo.

"I accept your apology now, Woo, but woe betide you if you do it again."

Nothing occurred until half the island was passed, when Woo sent up another larger spray which not only fell on Ho but caught the coxswain full in the face.

"Chuck it, Woo, otherwise you'll be chucked overboard!" warned Tyau. But in order to get his own back Ho manipulated his oar and sent an avalanche of water over Woo.

"*See law! see law!*" groaned the victim.

"Look here, you two! Stop your splashing! Let's catch up the other boat," broke in Tyau in order to bring about peace between the two.

"Where is the boat?" inquired Ho.

"There it is," said Woo, pointing to a boat far ahead.

"That's not it," answered Tyau.

"Yes it is," insisted Woo.

"No, I'm sure, that's not it," persisted Tyau. "It must have rounded the corner of the island."

"Don't bother with him any further, Tyau," chirped in Ho; "you just steer round the island."

" If you do this, I will absolutely refuse to pull another stroke," answered Woo, and with that he dropped his oar.

" What a silly chap you are, Woo ! If you are positive that that is Ling's boat, then pull away and let's get up with them ! " said Tyau.

" Do nothing of the sort ! why pamper him ? " exclaimed Ho. " If you do, I'll not pull another inch ! " At that he began to rock the boat much to the others' discomfort.

" Hie ! Hie ! Desist ! Desist ! otherwise you'll upset us all ! " bellowed Woo.

The " cox " finding himself in a terrible plight tried his utmost to pacify the disputants. Woo was not amenable to reason and Ho would not give way. He tried again and again to pour oil on the ruffled waters, but failed. He even ran the boat aground but to no purpose. At last in despair he resorted to singing, as if callous of the existing peril ; and lo ! this had the desired effect. In a short while the two unconsciously threw their differences overboard and joined in the singing. Quickly getting the boat afloat again they pulled swiftly away with their oars dipping in correct rhythm to the music. The singers who once were discordant were now in perfect unison, and, inspired by feelings of nobleness and fear of some unseen power, they poured forth melody after melody with a pathos that was truly remarkable. The boat noiselessly glided through the blue placid waters of England's noblest lake surrounded by charming hills and dales clad in Nature's richest verdure. Their voices rang out sweet and clear in one harmonious whole, and the echo borne by the gentle breeze floated o'er the limpid waters to the hills beyond. Indeed this was truly idyllic.

Thus they rowed for quite a long while. Feeling that they had enjoyed themselves to their heart's content, they pulled back to the pier and waited for the other boat, which returned soon after. The six then went to tea at the nearest *café*. Having refreshed themselves and having decided to take the steamer to Ambleside, they went viewing the village of Bowness and incidentally bought post cards.

Bowness has been described as a labyrinth of small streets, in which it is difficult for a stranger to decide off-hand where he is and equally difficult for him to lose his way. There are many pretty dwellings and comfortable boarding-houses. It is a good centre for excursions by coach and by water. There is a beautiful window in the church dedicated to St. Martin, and it is considered the oldest of its kind in the kingdom. It is advisable to say that this village is Bowness-on-Windermere, as there is another Bowness in Cumberland.

The chauffeur was instructed not to wait for the party but to pick them up at Ambleside. The six then proceeded down to the pier and secured their tickets. During the considerable time they had to wait for the arrival of the steamer coming from Lake Side, Wang brought out his pocket camera and took a few snap-shots of the others.

Lake Windermere or Winander Mere stretches from Lake Side at the southern end to Waterhead, a distance of over ten miles. It is the largest sheet of water in England. It contains fourteen pretty islets which dot the surface of the lake and form one of its most attractive features.

Leaving the ferry and steaming northwards the largest of the islets, Curwen Island, and smaller islands near by, on which the lily of the valley luxuriates, were soon passed. Continuing further up the scenery became grander and more picturesque. Among the many islets on the way St. Mary's or Ladye's Holme attracted attention. It received its name from a chantry dedicated to the Virgin Mary, erected thereon in the reign of Henry VIII., but no trace of it now remains. They glided past by the fine woods of Rayrigg and Elleray. Rayrigg House stands near the water's edge and was for several years the summer residence of William Wilberforce. Next came Calgarth Hall, formerly the residence of Bishop Watson. Below Calgarth is the Priory, one of the handsomest residences in the district. Opposite the Low Wood Hotel on the other shore stands Wray Castle, a really splendid mansion in the Perpendicular style and commanding beautiful views. The steamer rapidly approached the head of Windermere, passing Dove's Nest, once the residence of Mrs. Hemans, the poetess.

To the north beyond Ambleside were seen lofty mountains, the stern and bleak companions of the mist and clouds, towering with uncommon grandeur of outline and magnificence of colour. Along the western shore as far as High Wray a range of rocky fells rises over the water, covered here and there with birch, oak, hazel, pine and bright patches of green bracken and black heather.

Disembarking at Waterhead pier they all rushed to buy post cards. No time was lost, however, before the *char-a-banc* came up the road.

Scrambling into their seats away they sped towards Keswick. At Ambleside the married couple got in. The party descended at Grasmere to inspect Dove Cottage, the former home of Wordsworth. It retains the same appearance and is covered by a bower of wild roses and jessamines. Its associations with the literary giants of the past are many

and interesting. Within may be seen an entire set of the first editions of Wordsworth's poems presented by Prof. Knight, some MSS. of his poems, many portraits of Wordsworth, his family and nearly all his friends, as well as the furniture of the house as it was in Wordsworth's day.

They next proceeded to Grasmere Church, where the party alighted and sought out Wordsworth's last resting place. The grave, plain and simple, lies among those of his family and at no great distance from Coleridge's son, Hartley. In the interior of the church the most interesting feature is the marble tablet to Wordsworth's memory. The epitaph was written by the author of " The Christian Year."

Back into their seats once more the car flew along the same road at a rattling good speed and arrived at No. 1 in good time.

" Hello, boys " ! greeted Poon, who was standing in the hall. " Back already ? Well, how did you all enjoy the trip ? "

" Oh ! f-i-n-e ! you ought to have been with us you know," responded Woo.

" Splendid ! " murmured Ling.

" Glorious indeed ! " Wang admitted.

" Most excellent ! " put in Chu.

" Ripping ! really gorgeous " ! chimed in Tyau.

" Simply topping ! " said Ho, bringing up the rear, as they filed past into the dining-room to dispose of another tea.



A Trip to Windermere (*see page* 25).



A Merry Party after Tea, Lodore Hotel, Lodore Falls, Keswick (*see page* 39.)

MR. DAVID BEATH: AN APPRECIATION.

BY THE SUB-EDITOR.

By the departure of Mr. Beath for a tour to India and Australasia the Chinese students in Great Britain have lost *pro tempore* an invaluable friend and adviser. Under the circumstances we feel it incumbent upon us to pay him a tribute and at the same time express our indebtedness. However flowery—if it is flowery at all—this eulogy may be, we realize that our language, apart from its inherent limitations, will be wholly inadequate for our purpose, but we hope this attempt will be sufficient to convey our sincere gratitude.

The Chinese Students' Christian Union, especially, has cause to thank him, inasmuch as it is partly to him that it owes its existence and prosperity. Before we deal with the genesis of our Union, however, it is well, we think, that we should try to answer these questions:—Who and what is this Mr. Beath? How did he come to know our Chinese students? And how did he come to take so keen an interest in them?

Mr. Beath has a very prosperous business in Australasia and is a Justice of the Peace of Melbourne. In 1886, while visiting New York, he attended a Sunday school and saw the pupils included some foreigners. Upon inquiry he found that the latter were Chinese children who came from the humble families in that large city. Then and there he determined that on his return to Melbourne he would endeavour to do something for our Chinese tradesmen, gardeners, etc. in that country. In the following year he commenced his self-imposed task. He began by asking a few Chinese in to tea regularly every week. As he got to know them better the number of his guests increased. Next he invited them in to dinner and made them feel at home. Then he taught them English and later the Word of God. The seeds were sown on fertile soil and after some time one or two every year accepted the Lord and were baptized. The "colony" grew and he was ably assisted by relatives and friends, who continued his work in his absence.

When he came back to London he tried hard to get into touch with some of our students. For a time it seemed as if he was doomed to disappointment. Finally Dr. C. F. Strange, a missionary doctor now at Hangchow, put him into communication with Mr. Woo, the Chairman of

our Union, and on November 14th, 1908, they met for the first time. That meeting paved the way for the formation of the present union. The small band who met at his house regularly soon gathered strength and on March 20th, 1909, they formed themselves into a Union.

Mr. Beath assisted in the drawing up of the Constitution. His house was our meeting-place, week after week, year in and year out, and he dispensed hospitality with a free hand and a generous heart.

He contributed to the funds of the Union most liberally; and whenever the Union needed financial help he came forward with his own means and at his own accord.

He was not contented with the assistance he so ungrudgingly gave us, but he also got his friends to know us and take an interest in us. He taught our members the necessity and use of prayer and he never failed to impress upon us the absolute indispensability of studying the Word of God. His sincerity, his devotion, his example, and his saintliness were contagious, and he led us to spur on the work of the Union. His is an eminent testimony of the Love of God and his is a notable illustration of the true Christian character.

The Chinese student body in general is likewise under a deep obligation to him. His house was always open to our students as well as other Orientals, and in him we find a genuine friend and counsellor. He has a large and sympathetic heart and his vast amount of experience in many climes stands him in great stead. Not only is he full of sympathy, but he is full of kindliness. He does not live for himself but for others. He helps others to the best of his ability. His assistance is measured not only by his advice and counsel, but also by substantial and tangible hard cash. He knows what it is for one to be in straitened circumstances in a strange land and he magnanimously acts up to his convictions. In welcoming our students to his home he does not act alone, but he is supported by the members of his family. Surely the welcome cannot be more cordial and warm-hearted.

China can also count upon him as being one of her sincere well-wishers. In more ways than one she may congratulate herself because he has a prominent place for her in his heart. He follows the progress of events in our Fatherland with the utmost keenness and intelligence and he, we feel sure, will not hesitate to defend our interests whenever they may be in danger. Deeds are in truth more eloquent than words, and Mr. Beath most assuredly is one of China's staunchest friends.

Our sojourn in this country is short, and after a while we will return to our Fatherland to do our share in the regeneration of the Empire. No doubt every one of us has his or her ideas and impressions of the English people, their institutions, their systems and their manners and customs. When we return home whatever tales we may relate for the benefit of our countrymen, let us not forget our friend Mr. Beath and his family. He is more than a friend, he is a father to us.

We earnestly hope that Mr. Beath will soon be with us and give us the benefit of his priceless fellowship. In the meanwhile let us remember him and his beloved ones constantly in our prayers so that our Heavenly Father may abide with them always, protect them and prosper their efforts.

THE KESWICK CONVENTION, 1911.

By the Editor.

REALISING that one of the most important means of our education is to see all we can while we are in this country, we determined last year to go to Keswick instead of to the conference of the Student Christian Movement, as has been our custom. The Rev. C. S. Wallis, our present Hon. Treasurer, kindly undertook all the necessary arrangements; and it is entirely due to his foresight, tact and untiring energy that our stay at Keswick was so comfortable and inexpensive. We had practically a whole house to ourselves in Blencathra Street. We were nineteen students in all, and of this number four or five were not Christians.

The Convention began on the 21st and ended on the 31st of July. We were able to stay the whole time. The meetings were very numerous, and it was found necessary to select a number of those which were most likely to prove helpful, and even then a great latitude of choice was allowed. Much importance was attached to the courses of Bible reading in the morning, and to the Convention meetings in the evening.

One interesting feature was the little campaign organised by ourselves. To the four or five men who were not Christians the meetings of the Convention were more or less unintelligible. The plan was conceived of inviting some of the leading men to come and talk to us quite simply and briefly in the evenings. We were able to secure the services of Bishop Taylor Smith, Bishop Ingham, the Rev. Preb. Webb-Peploe, the Rev. F. S. Webster and the Rev. C. W. Wilson. These well-known gentlemen gave short and solemn addresses on life problems and their solution in the light of Christianity. They were deeply appreciated, and we gladly take this opportunity of publicly thanking them. Much private effort and earnest prayer were going on in the quiet, and towards the close of the Convention we were filled with joy to find that two of the men had accepted Christ.

The unusual presence of almost 20 young men from China could not have escaped notice even in such a large Convention. When it was known who we were, we became the undeserving recipients of great honours. We had the pleasure of entertaining Mr. Albert A. Head, the Chairman of the Convention, the Rev. F. B. Meyer, the Rev. Evan H. Hopkins, and others.

In turn, we were entertained by various distinguished people. At the Missionary meeting on Saturday morning we were given the opportunity of laying open our claims before the whole Convention. Our Hon. Secretary spoke for fifteen minutes, and his speech was most favourably received.

No description of the Convention must omit the recreative side of our stay at Keswick. In such an account as this it is vain to attempt any adequate description of the world-famed Lake District, not that we think it is possible even under the most favourable circumstances. Those who have seen it would fain be spared the agony of any clumsy effort on our part, while those who have not must appeal to their own imagination. The District is not only surpassingly beautiful, but savours of the very essence of that which we vaguely call poetic inspiration, and is redolent of recollections of such literary giants as Ruskin, Wordsworth, Coleridge, Matthew Arnold and a host of earlier thinkers and poets. We shall never forget the experience of watching, on a lonely hillside, the shades of evening falling upon the bewitching scene. God is to be found everywhere, but if a man or woman fails to see something of His glory under these unique circumstances, they are not likely to find Him anywhere.

We were able to make several enjoyable excursions by coaches, as well as by steamer on the lake. Mr. Wallis entertained us to a very elaborate tea at the Lodore Hotel, near the Falls of the same name. For the more lusty men boating on the lovely Derwent Water was the most favourite form of exercise. One day an exciting boat race was organised. Four boats took part, each consisting of a crew of three. The course extended over about two miles. In twenty-five minutes from the start the writer's boat came home *facile princeps*. On the second day of our arrival a party climbed Skiddaw, and the few who claimed to have reached the top declared that it was too windy for them to see much! (We might here suggest to some of our clever science men to undertake a research upon the comparative effect of rapidly moving air on the powers of vision.) Tennis of a sort was indulged in, as was also swimming in the lake. A trip to Windermere was undertaken by a few, and for an account of this interesting excursion we refer the reader to the special article on the subject.

To many of us the Keswick Convention was a new experience. We had heard much for and against it, but were determined to go with an open mind. It would not be out of place here to record a few of our impressions. There was

undoubtedly a great deal of emotionalism ; but there was also much that was solid and sound. These two elements were strangely and unconsciously mixed up, and things being as they are, it would be impossible to separate them without suffering serious loss. One was distinctly conscious that there was something got up for the moment, something which would evaporate as soon as the excitement was over, but one was equally certain that much lasting good was being done. If certain men and women can only be reached through their emotions, why not ? Much of the result will be transitory, but here and there a shaft, winged with eternal truth, will go deeper home. The best argument in its favour is the result upon our own men. Two made a definite beginning on the right road, and the spiritual lives of many more were deepened. It is true that this was not entirely due to the Convention itself ; but work would not have been so fruitful unless we had that congenial atmosphere. We were also able to listen to the pick of Nonconformity and Evangelicism. As a general principle it may be laid down here that for those who wish to get the most benefit from the religious leaders of Great Britain, Nonconformists and Evangelicals should be heard, High Churchmen should be read, and Roman Catholics should neither be heard nor read without a previous knowledge of the history of their Church.

Taking it as a whole, our stay in Keswick was most profitable and enjoyable, and we are very thankful to God especially for the spiritual blessings. It is more than likely that we will go there again.

of the body and no nodding of the head. We would not subject our visitors to such tortures. In order to initiate those of our readers who are ignorant of this peculiar and quaint custom into the mystery, we will condescend to give the following description. An illustrious name is yelled out followed by deafening cheers and rattling of knives and forks, stamping of feet and sometimes even the parting asunder into irregular allotments of well-used plates. The distinguished bearer of that distinguished name is then distinguished by his being lifted to stand on the form at the peremptory orders of a chorus of "Up! Up! Up!" Being now head and shoulders above everybody, this respectful personage is asked to make a speech which generally takes the form of a grin and nothing more.

Lights were supposed to be out by 10 o'clock, but owing no doubt to unavoidable and unforeseen circumstances, there were exceptions to this mandate. The three delegates of the aforesaid important Union, being experienced campers, soon turned by a series of revolutions their blankets and rugs into bags wherein to deposit the whole of their bodies except their heads which were pillowed on "gladstones." No sooner was our scientific member "bagged," than he began to breathe most scientifically, trying to invent a machine which, when turned on, would emit peals resembling thunder. The classical ears of our literary companion were so annoyed at this irregular metre that he shouted in succession "τον ἐσχατον" —"that's the limit! that's the limit!" The three men (not in a boat, but in a bell tent) were early roused from their sweet slumber by the bleating of sheep. One member threatened to convert them into chops and cutlets, but his wish was not carried into execution. The friends got up, but to their horror (for they were young men) they found they had each, during the short period of 8 hours, grown whiskers, a moustache and a beard. But on closer examination when they were thoroughly awake, they found to their unbounded joy that the hairs on their faces were hairs from the horse blankets and not of natural growth.

Passing over the meetings, one of which was briefly alluded to in the above as a type of the rest, we proceed to the afternoon performances. Some enjoyed themselves in tennis, some in long walks and talks, some in football, some in paddocks and some in cricket. The athletes were variously and curiously garbed. Football boots were not uncommonly seen on tennis courts. Many went barefoot. The eternal bowlers were discarded and a "blazer," a cricket shirt and a pair of shorts were the only coverings for the body. Some of

trio had to exchange their cosy corners for an ill-paved platform and after waiting for the space of an hour for the connection, they eventually arrived at their destination in time for tea. One of the three—a scientist in embryo—congratulated himself on this his mathematical calculation.

After tea, the camp manager was interviewed and a bell tent was allotted to the "three graces," as they had the audacity to call themselves. When the intricate process of obtaining and arranging the blankets and palliasses was accomplished to the satisfaction of all concerned (6d. for the blanket officer!), the bugle for the first meeting of the Conference thundered forth its commanding notes. On the top of a slight incline was erected a huge marquee for the general meetings. Here were gathered together men and women from various climes, of various dispositions and outlooks in life, budding representatives (some have already "budded") of law, arts, science, medicine and theology and what not. Though with all this difference, there was a conscious unity in their present aspirations—the burning desire to know more of God and of His Will for them. Those who are acquainted only with the lighter side of a student's life, who see him in the field and who enjoy to hear of his "rags," could hardly realise the seriousness and awful solemnity of such a meeting. Even a casual observer could not but be struck with the earnestness, open-mindedness and receptivity of the students, some of whom sat with gaping mouths, some with inquiring looks, and some with drooping heads, to take in what was being said by those who have a riper experience in the path of righteousness.

This year it was thought good to direct an evangelistic campaign against the villagers old and young. Accordingly, open-air services were held. Under a huge tree, there might be seen a man garbed in a college "blazer" holding forth to a crowd of attentive rustics. Further on, a group of juveniles was convened and well-known hymns were sung. What an impressive sight! As one looked on, one was forcibly reminded of our blessed Master who used to instruct the multitudes in the things pertaining to the Kingdom in the same way.

After this, supper was served. Boisterous cries of "One man one bun!" "Buck up, orderlies!" "We want cocoa!" etc. could be heard. A passer-by might well have thought that he was near the Zoo about 3 p.m. During this meal, the delegates and other celebrities were formally introduced. By "formally" we mean what we mean. Our form differs from all others. There is no shaking of hands, no bending

of the body and no nodding of the head. We would not subject our visitors to such tortures. In order to initiate those of our readers who are ignorant of this peculiar and quaint custom into the mystery, we will condescend to give the following description. An illustrious name is yelled out followed by deafening cheers and rattling of knives and forks, stamping of feet and sometimes even the parting asunder into irregular allotments of well-used plates. The distinguished bearer of that distinguished name is then distinguished by his being lifted to stand on the form at the peremptory orders of a chorus of "Up! Up! Up!" Being now head and shoulders above everybody, this respectful personage is asked to make a speech which generally takes the form of a grin and nothing more.

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A CHILD'S CHOICE.

My lady is "at home,"
The centre of a gay and brilliant throng,
A very queen of grace among her guests.
Here is taste, refinement;
The very air savours of elegance.
Patrician forms draped in fashion's latest
Glide, pose, recline in studied ease.
Ever and anon a cultured laugh,
Of tickling fancy born,
Rises clear and sweet
Above the hum of animated converse.
Surrounded by a chosen coterie,
Over the glittering urn my lady sits,
Dispensing streams of fragrance and refreshment.
Young gallants and beaux who brighter days have seen,
Strive in gentle service to excel.
Here, there, and back again they flit;
With dainties rich and rare they coax fair dames,
And are rewarded too!
Then, in threes or fours,
Or confidential pairs they group together
To amuse themselves with interchange of wit.

What need is there to name and specialise
Where all are gay, clever, and high bred?
All, and yet not all;
For into that hallowed circle
Some discordant presence has forced his way.
Entered like the rest, he has retired
Into a modest corner all alone.
Uncouth in person, in manner diffident,
The object of side-long glances.
Yet vulgar he was not:
That wrinkled brow bespeaks a thoughtful life.
Stern at once and mild,
Those deep-set eyes seem made for mysteries.
He stands apart, calm and self-possessed,
Toying with my lady hostess' dog.

The flow of sparkling wit
Ceases on a sudden, and all present
Smile encouragement
Upon a bewitching little child of five
Standing on the threshold.
'Tis my lady's daughter
Who breaks upon the scene with so much spirit.

News from Scotland and the Provinces.

Mr. A. H. Chu writes as follows from Edinburgh :—" For the last six months the number attending our meeting has never exceeded two, Chiang and myself. Although the number is small we find the meetings exceedingly helpful, especially since the revolution broke out at home. The prospects of extending our work here in Edinburgh are still not very promising. At present, of course, the upheaval in China has made everybody rather restless, especially those whose relatives and friends are in danger. Several of the Chinese students in Edinburgh have already been obliged to return home. Even among those who still remain, the possibility of discontinuing their studies at any moment is the cause of much anxiety. I suppose in any circle of Chinese students at the present time the feeling of uncertainty prevails. We do hope and pray that between the two opposing parties at home a peaceful settlement will soon be effected, so that each one of us may be relieved from anxiety and our work here resume its usual course."

* * * *

The following is an extract of a letter from Mr. P. K. Liang, our representative in Cambridge :—" We have all progressed finely, each busily occupied with his own sphere of work and interest (rather a selfish picture). During last term two meetings were held, and these did much to improve our relationship with one another. The last one was held in G. L. Loo's rooms. Many of us are turning our thoughts seriously to next May, for its approach will be followed by the revered Tripos. Notwithstanding the arduous toil and anxiety we are all well, and ever imbued with high aspirations, thank God! The most eventful fortnight up here was the sojourn of Dr. Torrey. He was a real help to us, and was the means of reaching many hearts. We want your earnest prayer."

* * * *

We are also in receipt of letters from Mr. J. J. Poon, of Glasgow. At the time of writing, he and Mr. S. Y. Woo are attending the Liverpool Conference of the Student Christian Movement for the study of missionary and social questions. We greatly regret that not more of our members are able to be there, for in view of the careful preparation the Conference is sure to prove helpful and instructive.

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An interesting communication has just reached us from Mr. Y. T. Cheng, our member in Birmingham University. We regret it has arrived too late for publication.

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Mr. A. H. Chu writes as follows from Edinburgh :—" For the last six months the number attending our meeting has never exceeded two, Chiang and myself. Although the number is small we find the meetings exceedingly helpful, especially since the revolution broke out at home. The prospects of extending our work here in Edinburgh are still not very promising. At present, of course, the upheaval in China has made everybody rather restless, especially those whose relatives and friends are in danger. Several of the Chinese students in Edinburgh have already been obliged to return home. Even among those who still remain, the possibility of discontinuing their studies at any moment is the cause of much anxiety. I suppose in any circle of Chinese students at the present time the feeling of uncertainty prevails. We do hope and pray that between the two opposing parties at home a peaceful settlement will soon be effected, so that each one of us may be relieved from anxiety and our work here resume its usual course."

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The following is an extract of a letter from Mr. P. K. Liang, our representative in Cambridge :—" We have all progressed finely, each busily occupied with his own sphere of work and interest (rather a selfish picture). During last term two meetings were held, and these did much to improve our relationship with one another. The last one was held in G. L. Loo's rooms. Many of us are turning our thoughts seriously to next May, for its approach will be followed by the revered Tripos. Notwithstanding the arduous toil and anxiety we are all well, and ever imbued with high aspirations, thank God! The most eventful fortnight up here was the sojourn of Dr. Torrey. He was a real help to us, and was the means of reaching many hearts. We want your earnest prayer."

* * * *

We are also in receipt of letters from Mr. J. J. Poon, of Glasgow. At the time of writing, he and Mr. S. Y. Woo are attending the Liverpool Conference of the Student Christian Movement for the study of missionary and social questions. We greatly regret that not more of our members are able to be there, for in view of the careful preparation the Conference is sure to prove helpful and instructive.

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An interesting communication has just reached us from Mr. Y. T. Cheng, our member in Birmingham University. We regret it has arrived too late for publication.

EASTER CONFERENCE, 1912.

BASLOW, DERBYSHIRE, APRIL 4TH TO 11TH.

REGISTRATION FORM.

IMPORTANT.—The inclusive charge for board and lodging during the Conference week is 24s. This registration form should be filled up and sent in with a remittance of 5s. on or before the *14th of March*, 1912. The remaining 19s. is to be paid during the Conference. Those who register after the *14th of March* must pay an additional fee of 2s. This fee is made necessary by the expense and trouble we will be put to in having to secure extra accommodation at short notice.

DATE

NAME IN FULL

PERMANENT ADDRESS

.....

COLLEGE OR SCHOOL

Those who have duly registered will receive, a week or ten days before the Conference, full particulars on all points requiring explanation.

The Conference is open to all Chinese students irrespective of religious convictions.

A registration form is not absolutely necessary. It will be sufficient if the name, address and remittance are sent in.

All registration forms and communication respecting registration should be sent to :—

A. W. WOO,
49, HIGHBURY PARK,
LONDON, N.

Chinese Students' Christian Union of Great Britain and Ireland.

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